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[For additional information on parental discipline, see Category 861.]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

178 887 fewer and fewer places to collectively express their wisdom and their traditions. With the testimonial meetings no longer taking place at the small praise houses, they gather in the larger churches or in the senior citizen centers. But as they explain, "You can't feel yourself in such a large place," or, "You can't really shout on a cement floor covered with carpet." And who will help the younger people recognize and value the strength and beauty in the older forms of cultural expression?

When we were on the islands in December 1987, we went to a Christmas party for senior citizens from centers on each of the five islands—about two hundred people, all from the older generation, attended. At each of these centers regular gatherings are held, and singing and sharing stories and remembrances are a vital part of the meetings. For all the interest of a wider public in sea island culture, it would seem that this kind of gathering in the community on a regular basis is the most encouraging thing of all.

887 •86 Even more important, what these elders know must be readily accessible to the children and the younger people on the island. Surely in some homes and in some churches it is. It would be wonderful if it were also part of the school system. Mrs. Hunter is occasionally invited to a school in the Charleston area to share what she knows, but as she explains, many older people know what she knows if only they were encouraged more actively to pass it on. In the Johns Island senior center Mrs. Maggie McGill has organized a group that includes her mother (Mrs. Maggie Russell) and others, all of whom are wise in the old ways. The Senior Lights have recently begun to give programs of sea island spirituals and shouts in the Charleston area. In February 1989 they represented the coastal region in a conference at the Smithsonian Institution focusing on congregational song and worship traditions in black communities.

217 One very encouraging development in the Charleston area is the work of the Avery Research Center for African-American History and Culture. One of its goals is to maintain an archive of material from the Afro-American people of the lowcountry.

(P XV-B)

128 861 males and 9.4% of the females.

TEST OF THE SEX NULL HYPOTHESIS (H_0: $M_1 = M_2$)

128 ●86 Males will report no more use of physical punishment than females.

1. This was a measure of the relationship between the variable of sex and use of physical punishment. The rationale which applied to the use of questions two and eight in the above two cases also applies here. Question five, "Bo n Gal beat d sami?" was also used in this test. In this case question five is the most direct measure of the relationship between sex and use of physical punishment. Under question five the relationship was nonsignificant at .05. The critical value with 2 df was 5.99, while the Chi Square value was 2.73. The relationship was also nonsignificant under question two, the Chi Square value was 2.11 with 2 df the critical value was 5.99 at the .05 level of significance.
2. The relationship was significant under question eight. The critical value with 5 df was 13.28, while the Chi Square value was 15.42. The level of significance was .01. Because the direct and one of the tangential test were nonsignificant, the H_0: $M_1 = M_2$ was upheld.
3. Only four of the relationships between the sex of the respondent and discipline practices and beliefs were

128
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significant. The broad inference is that male and female Sea Islanders are closely agreed in their discipline attitudes and behaviors. They were not agreed however relative to the question of the causes of punishment.

4. This relationship was significant at the .001 level. Males tend to indicate that fighting was the primary cause of punishment, while females indicated chores as the prime cause. The sexes were not agreed (.05) about the age at which children are too old for physical punishment. However the dominant tendency was for the sexes to be agreed. Enlight of the eight relationship in which there were nonsignificant differences between the sexes, the null or chance hypothesis was retained.

"undone" house chores while girls were. Upkeep of the house was clearly the female role. When you also consider that females more frequently reported that they were disciplined on an everytime ratio, role differences are again indicated.

It must be clearly understood that the difference in part may be attributable to the greater likelihood that the social behavior of female children would be committed in or close to the house, than would be the case for males. This suggests that the female asocial actr could be more readily noticed. In part, parents and elders in particular may just be more lient with male children. Certainly the "man chill" attitude is prevalent here. Since females outnumber males, a premium is placed on male children. Among island parents, tolerant attitudes toward males may also be a unique cultural reflection of an African habit.

In summation, there were few areas in which significant differences exist across the islands. Islanders are quite agreed in their discipline attitudes. Much of the preceding discussion must be seen in the persceptive of broader level homogenity across the five islands. The most noticeable implication is that the isolation of the Sea Islands has to a large extent protected the cultural cohesiveness of the island community. Notions of the broad scale influence of the mainland elements on island

6: Smith I,Y-5 (no date) 1989
NN23 Sea Islanders NN23
South Carolina

184
•86
[177]

discipline habits is not the case. While the generational factor was upheld, the dominant pattern was the absence of significant differences across islands and particularly across sex lines.